

SOCIAL PROGRESS



Democracy and Religion
Equal Partners
Crime and Your Home

SEPTEMBER 1939

Table of Contents

	Page
Democracy and Religion, <i>by Hon. Herbert H. Lehman</i>	1
A Prayer of Repentance.....	4
Equal Partners, <i>by William B. Dickson</i>	5
Crime and Your Home, <i>by J. Edgar Hoover</i>	9
Does the System Matter?, <i>by Clem E. Bininger</i>	12
The Revision of Chapter XXIII.....	15
Where Cross the Crowded Ways of Life.....	16
News Briefs.....	19
Quotes.....	22
Book Reviews.....	23
Radio, Music, Drama.....	27
Current Films.....	28
Reference Materials.....	29
S. E. A. Bulletin.....	31
Calendar of Events.....	32

Social Progress

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SOCIAL PROGRESS

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No. 2

Democracy and Religion

*By Hon. Herbert H. Lehman**

ONE hundred and fifty years ago the men who had fought for freedom and independence drew up a Constitution which guaranteed to all freedom of conscience, freedom of speech, freedom of the press, and freedom of assembly. Fortified by that Constitution they founded a government fitted to protect the liberty of all its citizens. So long as that Constitution is preserved intact, the liberty which the founders of the republic achieved at great sacrifice will remain the heritage not of their descendants alone but of all the citizens of the country—new and old, native-born and immigrant.

In this country the well-being of the individual is the concern of all. In the Declaration of Independence the Continental Congress asserted that governments are instituted to secure the inalienable rights to life,

liberty and the pursuit of happiness with which men are endowed by their Creator.

In the eighteenth century the philosophic concepts of civil and religious liberty were discussed and formulated. In the nineteenth century they were accepted by all western civilization. The traditional policy of the United States bade fair to become the policy of every enlightened country. Some of us felt confident that the twentieth century would mark the end of intolerance and oppression everywhere and we hoped would mark the end of wars.

We have had a rude awakening. In the wake of the World War has come a maelstrom of new born ill-will and intolerance. In large parts of the world dictatorship supplanting democracy mocks the principles which the founders of this republic regarded as self-evident.

Reasonable men know that the

* Governor of the state of New York. This article is a condensation of the address delivered by Governor Lehman to the International Society of Christian Endeavor at Cleveland, Ohio.

choice does not lie between Communism and Fascism or Nazism, but between dictatorship, whether of the right or of the left, and democracy. Day by day passion or fear is gaining sway over reason in increasing parts of the world. There can be no liberty, no enduring happiness, where dictatorship either of Communism, of Nazism, or of Fascism sways men's minds.

The urgent question for us is how we can solve our social and economic problems upon a reasonable basis and by the application of democratic principles without undemocratic division into classes, without undemocratic arrayal of class against class. We must prove to our own people and to the world at large that democracy is not an insensible machine of government but a living thing; that its soul is the soul of its people and that it grows and develops to meet the needs and wishes of its citizens. So long as democracy remains alive to the demands of its people, so long will it continue to remain as the only true government. It is our duty and our responsibility to see to it that it does so remain. And I say to you, who should be the leaders of public opinion in the world of tomorrow, that the prophetic ideals of justice and mercy and love of neighbor are not outworn or old-fashioned but are still eternally true.

Equality before the law, civil and

religious liberty are inalienable rights guaranteed by our Constitution to all; yet, even here, Jefferson's admonition must be heeded, that freedom by law is freedom in practice only where the law is not nullified by public opinion, and we who love our country must labor to develop that good will and understanding among all. "Thou shalt love thy neighbor as thyself" is the basis of all true religion.

That command is obeyed in truth only where no divisions of class, of racial origin or of religious dogma divide neighbor from neighbor. Intolerance is the foe not only of liberty but also of religion. A hundred years ago Lord Macaulay said in Parliament: "I should think that I insulted the Christian religion if I said that it cannot stand unaided by intolerant laws. Without such laws it was established, and without such laws it may be maintained. . . . The whole history of Christianity proves that she has little indeed to fear from persecution as a foe, but much to fear from persecution as an ally."

Those words have found an echo in many Christian hearts. Dark though these days are in some countries of the Old and New Worlds, yet everywhere there are men who still find light in religion; and tyranny itself is forced to recognize that men of sincere religion are its most dangerous foes.

It is significant that among the

first agencies to realize the danger to democracy from dictatorship have been our great religious organizations. Truly they may be said today to constitute democracy's greatest bulwark against the menace of anti-democratic ideologies.

As Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America recently said: "Democracy is a profoundly religious concept. If religion disappears, democracy is doomed. If you believe in democracy, you believe in spiritual values. Democracy did not begin as a political form, but as a spiritual faith."

In our American democracy we have established a government that endows every human personality with inalienable rights,—people of every class, race and creed.

The United States was not founded to provide wealth or power but to assert human rights, and our flag means an heroic enterprise of man's spirit of brotherhood.

But when I speak of religion, I do not have in mind lip service or mere conformity with the external forms of religion. I envision rather a national and personal spirituality that recognizes in heart and in mind the universal fatherhood of God and the brotherhood of man. An attack on one religion weakens all religious faiths, since the basis of all true religion is charity, justice and tolerance. In the struggle to fortify

democracy through strengthening our spiritual life, the ideals and purposes of all faiths are identical.

It is always possible for the powerful to oppress and persecute minorities or groups. But let every lover of democracy remember that when we deal unjustly with or persecute our fellow men, we at the same time attack and destroy the fundamentals of democracy, since the very essence of democracy is equality and justice. Injustice to any group or any individual will eventually tear down the structure of democracy itself.

If men will only live up to those simple concepts of all religion—charity, justice and tolerance—democracy will be safe.

The hope of the world lies not in the madness and cruelty of pagan minded rulers. Nations which have worshiped false gods have crumbled and disappeared from the face of the earth.

We in this beloved land of ours maintain a strong defense in the two great commandments found both in the Old Testament and in the New: "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thyself." Those commands have guided the civilized world for thousands of years. They constitute the soul of American democracy, and American democracy will live so long as those commands are not forgotten.

A Prayer of Repentance

"Let justice roll down as waters, and righteousness as a mighty stream."

O God, together we confess our personal and social sin, beseeching thee to forgive our blindness, our indifference, and our hardness of heart. Show us that we are members one of another, and that the hurt of one, even the humblest, is an injury to all and a sin against thee. Deliver us from every form of the spirit of oppression, and the callous greed which seeks comfort, or ease, or gain at the cost of the misery of others. Create in us a passion for justice, that freedom may be a blessing and liberty bear the fruit of righteousness and good will.

Smite us, O Lord, with the conviction of thy Holy Spirit; subdue us to true repentance. Evoke in us a new spirit of generosity, and unite us in one purpose to understand and to act, making our faith fruitful in the service of our fellow man in his struggle for a freer, fuller life. Endue us with the spirit of Jesus who saw thy image in all who wear our human form; help us to toil with his patience and mercy, that we may do our part to heal the injustice of our time. Fill our minds with light, anoint our hearts with love.

—Joseph Fort Newton, *Altar Stairs*

Equal Partners

By William B. Dickson*

History shows that great economic and social forces flow like a tide. . . . The unwise are those who bring nothing constructive to the process, and who greatly imperil the future of mankind, by leaving great questions to be fought out between ignorant change on one hand, and ignorant opposition to change, on the other.

—John Stuart Mill

ONE of the gravest errors in dealing with social and economic problems, is to assume that our democratic institutions are static and self-perpetuating. We live and plan as though our social order were as changeless as the Arcadian scene depicted in Keats' "Grecian Urn." We live in an era in which the tempo of change, from the material standpoint, has been so accelerated, that we are in grave danger of losing the ability to control the inter-relationships of this phase of civilization. Our free institutions are not static, but dynamic in the highest degree, and every generation must learn to adapt the vital forces of democracy to its own requirements. Our government, republican in form, democratic in principle, is not an achievement in the sense of being a

completed work. It is rather a process which must be subjected to the constant supervision of patriotic men.

In a completely natural society, every family by reason of close and continuous contact with land and other resources, would be an independent economic unit. When this natural condition has been abandoned, whether voluntarily or otherwise, and men and women have become the servants of others, they have given up a natural right and the employer has assumed an equivalent obligation. In social relations, as in physics, action and reaction are equal and opposite.

Since the World War, international events have brought into clear focus the divergence of two political philosophies, democracy and autocracy. My theme is epitomized in the question, "Is democracy a practicable form of government?"—considered from a social and economic rather than a political point of view. It may be answered with some justification that our form of government has worked satis-

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factorily for more than 160 years. But, compared with the lives of some of the nations of antiquity, that is a mere "watch in the night." The passage of time inevitably implies change and the conditions of a past era cannot be assumed in the present, nor projected into the future.

When the shot was fired that killed the Archduke Ferdinand of Austria in 1914, it marked the end of an era which, to future historians, will be as clearly marked as the fall of Rome, the Italian Renaissance, or the discovery of America. We are in a new era, the basic governmental conditions of which are still to be determined. Its greatest problem is to determine the proper relations of capital and labor.

Let me emphasize the fact that, while I make severe criticisms of our capitalistic system, I believe in it and hope it will survive. But I am certain that it cannot survive unless vital adjustments are made to bring it into complete harmony with the principles set forth in the Declaration of Independence and the Constitution of the United States.

On March 22, 1937, a letter was sent to Governor Murphy of Michigan by Homer Martin, president of the United Automobile Workers of America, stating the union's position in the Chrysler strike, in which eight plants were involved. I quote from this letter: "The stoppage of production through strike has been recognized as legal in the United

States. This right to strike involves the property right of the worker's job, which is, in our opinion, the most sacred and at once the most vital property right in America. It is the property right by which the worker feeds, clothes, and shelters his family. It is the property right which produces wealth and which means more to national prosperity than any other property right in existence." This letter may prove to be a document marking the beginning of a new era in industrial relations.

We are living in a universe of cause and effect and, as reasoning beings, it behooves us to try to discover the causes underlying the rebellious attitude assumed by men and women hitherto law-abiding citizens. I suggest that they may be found in the history of the development of our social order.

The men and women who settled and developed our country, beginning with the Jamestown settlers of 1607 and the Mayflower Pilgrims of 1620, in the main were farmers whose families were each an independent economic unit. When the early hardships had been overcome, each farm provided everything necessary for plain living—the means of living were under the direct control of the family.

This ideal condition of independence was not changed materially until after the Civil War, when the machine age brought mines, fac-

tories, and railroads to the front as large factors in social relations. One of the most important effects of that change is shown by the fact that less than 25 per cent of American families are now on farms.

An overwhelming majority of our workers are employed in these various industries and, until very recently, few of them have had any real voice in decisions affecting the terms and continuity of their employment. They and their families have lost that old status of family economic independence. And yet, these toilers, men and women, are voters having the political power to compel the enactment of legislation which may affect profoundly every phase of our national life.

These two conditions are absolutely irreconcilable. We are facing a climax in social relations which may be one of two things: a radical change in the relations of capital and labor, or chaos. A new industrial order must be established if our democratic form of government is to survive. This nation cannot continue to exist, politically democratic and industrially autocratic. The new order, recognizing labor as an equal partner with capital and management, should operate on the following basis:

Capital should receive as wages a dividend based on the current interest rate to be derived from investments in which the risk of impairment of principal is negli-

ble, plus an additional dividend as insurance against depreciation of principal. Managers and workers should receive salaries and wages on the only practicable basis—the rates prevailing at the time for similar services. In the last analysis these rates are determined by the meeting point of supply and demand. In addition, these two partners should be protected by old age and unemployment insurance, to the cost of which they should contribute, and by workers' accident compensation as established by law.

All of these dividends, salaries, wages and other emoluments, including the wages of capital, should be charged against the cost of production. The inclusion of the wages of capital in a cost sheet may seem to be a novel idea. But, manifestly, all three partners, capital as well as management and labor, must be attracted to the enterprise by the same lure—namely wages; and there can be no real profits until all three partners have received wages at the current rates.

For the purpose of dividing the real profits, each individual ceases to be considered as a member of one of these three classes and is treated as a separate unit, to whom is due a percentage of the profits based on his contribution to the partnership. This contribution, of course, is the amount which the corporation had to pay him in order to secure his services. The de-

nominator of his fraction of the profits is the total amount of wages paid to all three classes; his numerator is his contribution as represented by his wages.

Under the present system, the stockholders of a corporation, acting through directors elected by them, are in control. Workers can secure changes in working conditions or adjustment of grievances, only by petition or by strikes, neither of which method is in accordance with American ideals. The ideal board would be composed of directors, one-third of whom would be elected by each of the component parts of the corporation—capital, management, and labor.

The crude attempts by workers to obtain some measure of security in employment by means of the claim to a vested right in the job and the so-called sit-down strikes are in the last analysis the expression of the natural and laudable desire for permanency of family welfare. Employers have the opportunity to settle this supremely important issue by changing the status of their employees from that of hirelings, insecure even in that status, to that of equal partners, with all that this implies. In the event of their failure to act promptly, the American people must find a way out of this crisis by what will seem to be radical legislation.

A philosopher has said that the greatest tragedies are due, not to

conflicts between right and wrong, but to those between right and right. The tragedy of the present conflict between organized capital and organized labor lies in the fact that a victory of either of these opposing forces will only tend to perpetuate the vicious idea that they are necessarily arrayed in hostile camps and that their normal relations are those of warfare, or an armed truce.

To answer my own original question—democracy is not a practicable form of government in a nation where the men and women laboring in our industries have lost their economic independence, the very essence of democracy, but who still retain their status as voters. Lincoln said: "A house divided against itself cannot stand. I believe this Government cannot endure permanently, half slave and half free."

America is at the crossroads. There are three roads ahead of her: One of them is the old road of industrial autocracy—a road so dangerous, so full of pitfalls, that public sentiment demands that it be closed permanently. There are two other roads, one leading to industrial democracy, harmony, and prosperity; the other leading to strife, disorder and possible chaos. In making a choice between these two roads it will be well for all of us, and especially for employers, to keep in mind the stern fact that the Dark Ages came after, not before, the culture of Greece and Rome.

Crime and Your Home

*By J. Edgar Hoover**

THE women of the world, and particularly the women of America, have always reflected a zealous desire to live upon a higher plane than has currently existed. The spirit of motherhood is the motivating factor behind this desire. It has been truly said that "the hand that rocks the cradle rules the world." Where the women of a community inculcate, by precept and example, the highest ideals of ethical living, these communities have progressed and life within their borders has brought peace and happiness. In those communities where the women have been indifferent to the high duty of inspiring their children, sweethearts, brothers, and husbands to better things, conditions have rapidly deteriorated and ultimate moral chaos has been the result. . . .

Nothing can exceed in influence upon mankind the vitalizing and idealizing effect of uplifting home life. All other civilized institutions remain of minor importance. This applies to the church, the school, and any and every community endeavor, since they are but the reflections of the homes they serve.

When the moral force that emanates from the home loses its efficacy, there is little for which we may hope.

It is also true that the home suffers most and worst from the evils that follow in the wake of crime. The subversive forces of lawlessness strike first and hardest at the home. I am not referring to monetary losses, although these are sufficiently serious to warrant some attention. Each man, woman and child in America pays an annual crime bill of nearly \$120. Each home is threatened by an army of lawlessness numbering over 4,500,000 criminals. Let us endeavor to conceive, approximately at least, the meaning of this vast horde of anti-social beings.

Think for a moment, if you will, of the homes that send forth these criminals that prey on society; think of the . . . shattered hopes, broken hearts, grief and sorrow of the mothers of these individuals, the suffering and terror of the mothers of those who became their victims. They carried grief and sorrow every 22 seconds into some home last year (1937) by the commission of nearly 1,500,000 major crimes, such as murder, manslaughter, robbery, burglary and aggravated assault. A

* Director, Federal Bureau of Investigation, United States Department of Justice. This article is condensed from an address delivered before the convention of the General Federation of Women's Clubs at Kansas City, Missouri, May 17, 1938.

serious crime eventually will strike three out of every four homes in our nation, unless something is done to curb its onward march. I am eliminating the lesser infractions, such as frauds, forgeries, embezzlements, vice, and other assaults, which amounted in 1937 to over 10,000,000 depredations. No home in this broad land of ours is free from the hourly menace of the racketeer, from the constant threat of the overlords of debauchery, from the ceaseless guerrilla warfare waged by the cohorts of crime against the law-abiding men, women, and children of our communities. . . . Communities are simply groups of families. Cities and countries are groups of communities, all resting upon the home as the common base. From the homes come presidents, judges, governors, leaders, teachers, ministers and, tragically, from the home come criminals. From the doorstep of the American home must come the ultimate solution of the crime problem.

We find in many communities conditions which tend to break down the character-building that has been successfully achieved in the home. We find that the youth who has been reared with a full knowledge of ethical values and the distinctive, eternal difference between right and wrong meets companions who have adopted lawlessness as a vocation. . . . Crime is basically a youth problem and our young people are being

arrested in far greater proportions than would seem to be possible. During the year 1937, 18 per cent of the persons arrested were under 21 years of age. They, however, accounted for 13 per cent of the murderers, 28 per cent of robbers, 42 per cent of burglars, 30 per cent of thieves, 51 per cent of car thieves, and 24 per cent of the rapists arrested in our United States. These youths are the living examples of neglected home training, and the failure of society properly to meet its obligations to the younger generation. Instead of an intensive and extensive spirit of law observance, supplementing the work of our officers everywhere, society in many of its manifestations seems to have entered into a conspiracy to handicap and shackle the officers of law enforcement engaged in attempting to enforce the laws of our country and properly to protect peaceful, law-abiding citizens. . . . The case files of any law enforcement agency are replete with instances of this kind. A specific case is that of a chief of police who was relegated to the patrolling of a beat on the outskirts of a city simply because he did his duty and would not follow the dictates of a venal political boss. Another chief of police received orders to desist from his endeavors to close dens of vice and debauchery. He was forced to resign. How can youth be taught to respect law and order when the very symbols of

constituted authority are openly violated?

We are altogether too indifferent to individual law enforcement failures. . . . We read accounts of crime in the daily papers and barely understand their significance. . . . Suppose one of you came in personal contact with an intimate friend whose child had been kidnaped or whose wife or husband had been taken away by brutal and heartless thugs to a fate which could only be horribly surmised. You would remember the incident and the suffering involved during the remainder of your lives. Yet, every newspaper that comes to your attention portrays more or less graphically similar incidents, and they are read in the same superficial, somewhat apathetic manner with which we view an unexciting movie. The indifference with which many of our people view the crime situation is the greatest obstacle to the attainment of law enforcement ideals.

Splendid work is being done in boys' clubs, under the immediate supervision of law enforcement organizations and civic-minded men and women. There are no greater crime prevention organizations than those of the YMCA, YWCA, the Boy and Girl Scouts and other groups with similar objectives. . . . The need for the existence and the development of these organizations is obvious when we consider that there are at the present time in this

civilized nation over three and one-half times more criminals than there are students in our colleges and universities. For every school teacher in America there are over four criminals. . . .

On two battlefronts we need the active assistance of the women of the country—in the home and in civic life. The more important of these is still the home. In the home can be instilled those ideals of conduct, primarily imparted by example, that will make our future citizens law-abiding, law-respecting, law-venerating—a credit to themselves, an honor to their families, and a glory to their country. . . . Either parents will teach their children discipline or the world will teach them discipline in ways that will be destructive of their individual happiness.

The fathers who founded our country evolved certain phases of thought and action that may be called distinctively American. They existed in other parts of the globe, but not so pre-eminently as in this fortunate country. Among these elements of native, distinctive Americanism was a respect for law and order, for orderly processes of government, and for ethical forms of behavior. Obedience to the law of God signified obedience to the established laws of our democracy in those days, and we are sadly in need of a revival of this basic spirit of America.

Does the System Matter?

By Clem E. Bining*

"... the cares of this world . . . entering in, choke the word, and it becometh unfruitful." Mark 4: 19.

DOES the system really matter? Does it make any difference spiritually whether we live under communism or capitalism, under fascism or democracy? Can a man be as good a Christian under one system of government or economics as he can under another? Does the system affect his spiritual life? If it does, the question is one that concerns the Church of Christ. The opposing arguments are well known: "Let the church keep out of politics and stick to religion. Change the individual sinner's heart and the social order will take care of itself. The trouble with the world now is that the churches have forsaken the old time religion."

We are all familiar with that point of view and there is truth in it. But listen to Jesus, describing how spiritual growth is so often blighted by a thorny social environment: "There went out a sower to sow; and it came to pass, as he sowed, some seed . . . fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit." Explaining the parable to his disciples he said, "These are they which

are sown among thorns; such as hear the word . . . but, *the cares of this world . . . entering in, choke the word, and it becometh unfruitful.*" That is to say, the changing of individual hearts to the Christian way of life is not so easy as some suppose. The sower may be diligent, the seed of the best, the ground as fertile as can be; *but it matters a lot whether or not there are thorns!* Environment does count. The system *does* matter.

Let us ask now why the system matters and why the church should be concerned about social education and action.

In the first place, the fact that the system matters for spiritual growth should be clear from the numerous analogies that can be drawn from history and experience. For example, to say that it doesn't matter what social conditions a man lives under so long as his heart is Christian is like saying that it doesn't matter how much liberty you allow your children so long as they can be trusted. But there is a vital relation between their trustworthiness and the system of training they receive in the home. To be sure, there are divergences of opinion as to what

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system of child nurture is best. But whatever system we approve what one of us will say that the system does not matter?

Again, to say that the social system does not matter is like saying that it doesn't matter if schooling is compulsory if people really want education. As a matter of fact, a bright boy *will* get himself educated in spite of the school system as Abraham Lincoln proved. But Lincolns are few and far between and most parents believe that the school system does matter.

So we might multiply analogies in the field of sports with or without rules; of amusements with or without standards of moral decency; of the liquor traffic, free to go its unholy way or under the severest regulation; of the settlement of disputes, economic, national, international by the "war" system or a system of conference and mutuality. No matter where we turn for illustration we are confirmed in the conviction that the system does greatly matter and that Jesus who said "be ye holy" knew the mind and heart of man when he said also, "The cares of this world . . . and the lusts of other things entering in, choke the word and it becomes unfruitful." The evangelist calls men to accept Christ. The prophet tells men what that acceptance means in terms of social obligation. The Church of Christ has need of both.

In the second place, the fact that

the system matters for spiritual growth should be clear when we stop to remind ourselves that human souls do not live in a vacuum. We must not be blind, therefore, to the choking influence of the thorns. *It's hard to be a Christian in our highly-competitive order.*

E. Stanley Jones, the Methodist missionary-evangelist, is no soap-box radical. Yet listen to his indictment of the system which through long habit you and I accept as inevitable: "Christianity will fit better into a cooperative order than into a competitive order. It is not at home in an order where the weakest go to the wall and the devil takes the hindmost. In such a society Christianity is gasping for breath. It is not its native air. But its genius would flower in a cooperative order, for there love and good will and sharing, which are of the very essence of Christianity, should be at home." Just what Dr. Jones means by a cooperative order we cannot be sure, but we know what he means when he says that Christianity is gasping for breath under our present system! For good or ill our social condition affects our spiritual outlook.

How little most of us comparatively fortunate people realize how our souls are seared by the system! Talk to any man today and see how his soul is dyed the color of his economic status—the colors run from white through pink to red.

Every Christian who professes to believe in brotherly love should welcome every cooperative trend in our economic life. Like compulsory vaccination or inoculation, these cooperative experiments will be rejected by the reactionary as regimentation, but whether we like it or not, we shall go a long way farther down the cooperative road. The only question is whether we Christians shall take our part as guides or leave it all to demagogues and unscrupulous politicians.

Finally, then, having more or less agreed that the system matters both for our material and spiritual prosperity, someone says, "Yes, but what can we do about it? Give us a definite solution. What do you expect us to do?" To which we answer, if the church can get even a small percentage of its membership to feel that *it wants to do something about it*, the solution will not be far to seek. For whenever Christian people begin to think with their minds instead of their prejudices, something happens. Democracy can stand only on the sacrificial thinking of the wise and good, for

nobody has ever plucked the thorns out of his field until first he was convinced that they were choking his wheat.

Today we face two opposing ideas as to where the solution lies. The radicals have lost faith in us, the upper and middle classes. They reject the church and put their faith only in the rising revolution of the masses. History, unfortunately, is largely on their side. Washington's army was mostly composed of the rag-tag, and bob-tail of the colonies. The privileged were mostly Tories.

But some of us are naive enough to believe that God will raise up another Washington—privileged, to be sure, but Christian. Week after week we have in our pews men and women with keen business brains and technical minds. What if we could get all of them to think in terms of the Kingdom of God on earth and say, "What shall we Christians do about it?" This world has yet to see what one privileged patriot, thoroughly dedicated to the Kingdom of God, can do. "Such as hear the word and accept it, and bear fruit."

"There must be a new world if there is to be any world at all. That human beings . . . can ever return to the old sorry routine and proceed with any steadiness or continuance there: this small hope is not now a tenable one. These days of universal death must be days of universal new birth if the ruin is not to be total and final."—Thomas Carlyle.

The Revision of Chapter XXIII

A Statement by "The Friends of Revision"

A RENEWED effort is being made throughout the Presbyterian Church in the United States of America to secure a revision of Chapter XXIII of the Confession of Faith dealing with the civil government, the relations of church and state, the duty of Christian citizens and the attitude of the church towards peace and war. The presbyteries are being asked to request General Assembly to resubmit a revision of this chapter which was approved by the 1938 General Assembly and failed to receive the necessary two-thirds vote of the presbyteries by a very small number. In the church year 1938-39, 169 presbyteries voted in favor of the overture, and 65 voted against it, which is more than two-thirds of those taking action, but lacked 15 votes of being two-thirds of the entire number of presbyteries as required by the law of the church.

The sponsors of the new movement believe that the important matters set forth in the proposed revision of Chapter XXIII should be kept before the church, and they believe that a resubmission of the revision will result in its adoption. The principal point at issue between those who favor the revision and those who oppose it concerns the

attitude of the church towards war. In the original Chapter XXIII which was adopted by the Presbyterian Church in 1729, war is recognized as an appropriate method for maintaining piety, justice and peace. While the Presbyterian Church has never denied that circumstances may arise in which Christian citizens may properly take part in war, it is believed that the prevailing opinion of the church today would make such participation in war, not a matter to be determined by the magistrates or civil rulers alone, but by the conscience of each individual Christian who in his own right determines what attitude he will take towards war.

The proposed revision recognizes this right of conscience and thus transfers specifically to the war issue the principles of liberty of conscience which are expressly set forth in Chapter XX of the Confession of Faith. Misunderstanding of the proposed revision has led to opposition in many presbyteries which it is believed will be overcome during the next year by further study and explanation.

The overtures from the presbyteries will come before the 1940 General Assembly, following this year of full discussion.

Where Cross the

Friends of "Revision"

The public statement, printed on page 15, by the committee of Presbyterians known as the Friends of the Revision of Chapter XXIII of the Confession of Faith should be carefully studied. It is apparent that the vast majority of presbyteries (probably more than two-thirds) are in favor of the revision that grants to all persons liberty of conscience on the question of war. Our present Confession does not do this on the matter of war but holds that magistrates "may lawfully, now under the New Testament, wage war upon just and necessary occasions." This sentiment is abhorrent to Christian thought today, and the revision, which strikes out this sentence, provides, "If occasions arise when the government deems it necessary to wage war, Christians, whether as private citizens or as public officers, are bound, in relation to it, to obey their consciences before God, who alone is Lord of the conscience; and the Church must recognize and uphold their duty thus to obey conscience, whatever its commands may be." The real question is whether those who have failed to carry as many as one-third of the presbyteries for the old statement will continue stubbornly to resist a relentless pressure for a more Christ-like statement on war than that seventeenth century view which we are now supposed to hold. If our Church believes in democracy, then those who have failed to defeat the revision except by a mere technical failure of a few presbyteries to report should gallantly join in a movement to accept the judgment of an overwhelming majority and bring our creedal statement into accord with the prevailing convictions of our hearts.

Precarious Neutrality

The failure of the Senate to act on the proposed Neutrality Act amendments leaves this issue a continuing problem before the American people. All that is now forbidden by the 1935 Neutrality Act is the shipping of arms and munitions of war to a belligerent power, the making of loans to belligerents, and American travel on belligerent vessels. The prohibition against trade in materials of war, except on a cash and carry basis, has expired, and consequently, on the outbreak of a European war, American manufacturers and ship owners are free to carry to the doors of the belligerents everything that is not technically arms and munitions. Meanwhile, the hideous trade in junk and oil and other materials of war, not technically arms and munitions, goes gayly forward with Japan, as well as with the European

ded Ways of Life

powers. Our foreign trade revives, but at an ultimate price which in a few short months we may have to pay in blood.

Reform and Recovery

The closing days of Congress were made memorable by the successful effort of a group of Republicans and conservative Democrats to defeat the President's Lending-Spending Bill and to prevent any modification of the new

W. P. A. regulations ordering the discharge of persons who have been in W. P. A. employment for 18 months or longer and increasing working hours to 130 hours per month. The President insists that the failure of the Lending-Spending Bill and the enforced reduction in the number of W. P. A. employees will defeat the current upturn in business. Time alone can tell which political leaders are true prophets in this case. But unless private industry does in the next few months what it has heretofore failed to do—absorb permanently a large portion of the nine millions unemployed in America—the human tragedy of millions of worthy people being shuttled back and forth between relief and temporary government employment will be repeated. That tragedy must be ended and promptly ended. Otherwise, sober-thinking but hard-pressed men and women will be driven to the conclusion that the politicians in a democracy are unable to handle the problem which the dictator nations are reputed to have solved. We are fiddling while the fires are started within our own commonwealth.

Hatch Bill

One of the most significant pieces of legislation enacted by Congress in this session is the Hatch Bill which forbids the holder of a federal appointive office from engaging actively in politics. The bill challenged political practices that have been sanctioned by tradition and subjects appointive officers in the federal service to many of the same restrictions that apply to civil service employees. Attorney General Murphy has indicated that he intends to act vigorously in the enforcement of the law. In order that the effect of the Hatch Bill will not be to substitute state machines for federal machines in each state, it will be necessary for similar legislation to be passed in the various states. The federal government has shown the way. How rapidly will state legislatures take state administrative officers out of political activity and thus make political campaigns an intelligent effort to secure the free and unbought judgment of the people.

**Marriage
Mockery**

The action of various chambers of commerce and other commercial groups in using the wedding ceremony as a means of attracting visitors to fairs and other exhibitions is rapidly becoming a menace to public appreciation of the sanctity of marriage. The Richardson County Ministerial Association, in Kansas, faced such a proposed public wedding with a courageous statement of the Christian point of view and published the following resolution: "Be it resolved that we, the Richardson County Ministerial Association, herewith deplore and condemn the proposed action of the Humboldt Commercial Club in reference to the exploitation of the sacredness of the home, and the sanctity of the marriage vows in a public ceremony for the sake of commercial gain and entertainment. We plead with the Christian people and their leaders in our county to oppose the plan and refuse to support the proposed marriage ceremony in any way." The wedding was held as scheduled, and an attempt was made to arouse public sentiment against the ministers who had voiced their convictions. Thus far, the sponsors of the wedding have not succeeded in dividing the churches.

How long will it be before commercial interests will recognize the folly of antagonizing Christian opinion and of worshiping mammon in the place of God?

**Youth and
Temperance**

As the drinking of alcoholic liquor continues among young people, a counter movement is slowly gaining headway among the wisest and most level-headed leaders of youth. This is the movement for total abstinence resting on a complete study of the temperance question and reaching its climax in the voluntary act of the young people in signing a declaration of purpose "to abstain from the use of intoxicants; not to participate in the manufacture, sale, or distribution of alcoholic liquors; and to work constructively to bring about the elimination of the liquor traffic." Cards for the signatures of young people are available at the office of the Department of Social Education and Action, 917 Witherspoon Building, Philadelphia, and at all Presbyterian Book Stores, at the rate of 75 cents a hundred. If the proper period of study and thought has preceded a declaration of purpose, then the making of the declaration is the logical and inevitable consequence. Otherwise, one would be forever sitting on the fence. On this liquor issue, young people are ready to come down and join battle. An advertising campaign of unprecedented proportions on behalf of beer and other liquor is ending in failure. The young people are thinking and voting dry.

News Briefs

WASHINGTON—Secretary Hull has denounced the Japanese-American commercial treaty of 1911. The effect of this denunciation is to make it possible for the United States to institute trade reprisals against Japan after the expiration of six months (after January 26, 1940). The immediate effect is to place Japan, in its relations with the United States, on six months' probation. Possible action by the United States Government might include the suspension of Treasury purchases of Japanese gold, the imposition of countervailing duties on Japanese goods, and possibly an embargo on Japan's purchases of war materials in the American market.

WASHINGTON—The Neely Bill forbidding block-booking and blind selling, thus restoring the choice of pictures to the exhibitors, many of whom are independent and not controlled by producer organizations, passed the Senate but failed to get to the floor of the House. The struggle for this bill will be renewed in the House next year.

ATLANTA—Dr. George W. Truett, in his presidential address to the Sixth Congress of the Baptist World Alliance, warned against insidious encroachments upon religious liberty and upon the principle of the separation of church and state in this country. Ten thousand registered delegates heard the address. Dr. Robert E. Speer was a speaker on Sunday evening, July 23. Later in the week, Rev. M. E. Aubrey, of London, England, described totalitarianism as the foe of free religion and predicted that like all other tyrannies, it would collapse. Dr. W. A. Muller, German-born Philadelphian, dissented from Dr. Aubrey's description and said, "I cannot for conscience's sake make the fate of Christianity dependent upon that of

democracy or any other political system." Rev. Enrico Paschetto, Baptist pastor from Turin, Italy, spoke in defense of the Italian regime.

WASHINGTON—The Federal Anti-Lynching Bill was not brought to the floor of the House during the past session. When introduced by Representatives Hamilton Fish and Bernard Gavan, it was referred to the judiciary committee, and the committee took no action thereon throughout the session. Sufficient signatures to a petition bringing the measure to a vote in the House were not obtained.

NEW YORK—Economic figures for the first six months of 1939 indicate a large measure of business recovery. Associated Press statistics indicated that steel ingot production amounted to 18,629,927 tons, an increase of 73 per cent; automobile production, 2,028,356 units, an increase of 55 per cent; electric power production, 57,324,080,000 kilowatt hours, an increase of 10.5 per cent; wool consumption, 299,000,000 pounds, an increase of 70 per cent; rayon consumption, 161,000,000 pounds, an increase of 62 per cent; cotton consumption, 3,534,000 bales, an increase of 65 per cent; rubber consumption, 274,659 tons, an increase of 51 per cent; residential building construction, \$644,527,000, an increase of 61 per cent. These comparisons are with the last six months of 1938. The increase in business has not been accompanied by any substantial decrease in unemployment.

CHICAGO—The National Safety Council announced that the second quarter of 1939 showed exactly the same number of deaths in traffic accidents as in the second quarter of 1938. The total for the first six months of 1939 is 13,500 deaths, compared with 14,160 deaths in the first six months

of 1938. For the first time in 20 months, the June record was worse than the same month in the preceding year. No reason is given for the breakdown in the safety campaign, beyond an increase in travel and the failure of rural areas to maintain the same rate of accident prevention as the cities have done.

HARTFORD—Governor Raymond E. Baldwin has signed the statute permitting the operation of bingo for the benefit of charitable, fraternal, civic, and veteran's organizations. The bill was strongly opposed by Protestants and newspapers in general but heavily backed by the Catholic churches.

CHICAGO—At a rally of the C. I. O. Packing Workers' Organizing Committee, Bishop Bernard J. Sheil, auxiliary bishop of the Catholic Archdiocese of Chicago, declared that a wage that does not satisfy a man's individual needs and those of his family "is an unjust invasion of fundamental natural rights." Bishop Sheil cited the "Quadragesimo Anno" encyclical of the late Pope Pius XI. He spoke in defiance of protest made by the Chicago Federation of Labor, the Hearst newspapers in Chicago, various packing industry representatives and communistic elements in the union ranks. No mention in the public press was made of any Protestant participation in the meeting.

COLUMBUS—Hundreds of forums on international relations in churches throughout Ohio are planned for the fall of 1939 by the International Good Will Committee of the Ohio Council of Churches. Last fall, there were 62 county forums for ministers and 438 local church forums. The series begins with county-wide forums for pastors in Armistice Week, followed by local forums for laymen in the various churches.

NEW YORK—The Religious Books Selection Committee of the American Library

Association broadly representative of inter-faith groups and including in its membership Dr. John A. Mackay, president of Princeton Seminary, recommends 111 religious books from the vast collection submitted, and of these, the following titles were the unanimous choice: *Case for Theology in the University*, by W. A. Brown, (reviewed in this issue of *SOCIAL PROGRESS*); *History and the Gospels*, by C. H. Dodd, (reviewed in *SOCIAL PROGRESS*, June, 1939); *True Humanism*, by Jacques Maritain; *First Five Centuries of the Church*, by James Moffatt; and *Christianity and Economics*, by Sir Josiah Stamp.

MINNEAPOLIS—The Northwestern National Life Insurance Company has reported that on the basis of a study of habits and uninsurability covering thousands of applications, the excessive use of liquor ranks second in causing rejections of applications for insurance. High blood pressure ranks first, and heart impairments rank third. Out of each 100 rejected applications, 27 have high blood pressure; 24 indulge excessively in liquor, and 21 have serious heart impairments.

WASHINGTON—The Senate Civil Liberties Committee in a report to the Senate on August 14 charged that the National Association of Manufacturers and affiliated employer organizations "organized the strategy for a national program of employer opposition to labor unions and to governmental action to improve conditions of labor." In reply, the National Association of Manufacturers stated that its activities were carried on under the civil rights which business enjoys as well as labor and that its public information campaign was "designed to stimulate community good will, to foster a more general understanding of business as a source of jobs and livelihoods, to promote sound natural recovery, and to combat smear campaigns against business."

WASHINGTON—An increase in larceny and rape cases in 66 of the nation's cities of 100,000 population or over for the first six months of this year is reported by the Bureau of Investigation of the Department of Justice, as compared with the same period in 1938. Murder and manslaughter cases, it added, occurred in substantially the same volume as in the 1938 period.

News From Abroad

BRUSSELS—The working classes of many European countries sent more than 3,000 boys and girls between the ages of 7 and 16, to a "Peace Republic" near Liege, Belgium. More than 800 came from Britain, none from Germany. The Peace Republic is intended to show "that between workers there can never be war, and that only through the working class can the peace of Europe be secured."

TOKIO—The government is sponsoring a "Spiritual Mobilization" movement, directed by a commission of 80 members. One member was appointed to represent each of the three religions recognized in Japan. President Y. Abe (Methodist) is the Christian delegate. Christianity is also cooperating with the government in the spiritual and cultural reconstruction of occupied China. Some Christian observers question the wisdom of this co-operation, fearing that the ultimate goals will not be worthy of the Christian faith.

PARIS—The Chamber of Deputies, the term of which was scheduled to expire in 1940, has been prolonged by a decree of the Cabinet until 1942. The ground for this postponement which amounts to transferring legislative power from the Chamber of Deputies to the Cabinet is to avoid political controversy in a time of international crisis. The decision of the Cabinet is without precedent in France. In 1917, during the World War, the Chamber of Deputies passed an act postponing

elections for one year, but the 1939 measure was passed not by the Chamber but by the Cabinet.

TOKIO—Toyohiko Kagawa addressed to the *Christian Century*, Chicago, a cablegram relating to the termination of the treaty of 1911 between Japan and the United States: "Regret present American-Japanese crisis. Please exert your Christian influence for restoration of our commercial treaty for the peace of the Pacific and to avert world catastrophe." (The editor of the *Christian Century* responded: "We cannot use our influence, such as it is, for the continuance of a commercial treaty under which Japanese-American commerce has for its end result the dropping of bombs made of American metal, from planes powered by American motors and fueled with American oil, upon the congested areas of Chinese cities.")

BOMBAY—The campaign in the city of Bombay in favor of prohibition resulted in a decision to forbid the sale of liquor. Mr. Gandhi, urging prohibition, said, "Prohibition has been a plank in the national platform since 1920. Let it be remembered that this prohibition is not a superimposition. It is being introduced by governments that are responsible to the people."

MADRID—It is now well established that hundreds of the supporters of the Republican government have been executed by General Franco's courts and officials. The number up to June 15 was estimated at 688, with 500 arrests daily in Barcelona and Madrid, 2,000 awaiting trial in Madrid alone, and 20,000 in a concentration camp near Alicante. This record sets at rest earlier claims that the number executed was insignificant and puts a heavy responsibility on the hierarchy of the Roman Catholic Church which backed General Franco and has made no effort to stay his brutality.

Quotes

I don't worry; I don't eat too much of anything, and I have faith that what has happened and what will happen is for the best.—*Henry Ford*

We tell people to do the right without explaining how to do the right they have always wanted to do.—*John Sutherland Bonnell*

The church is not a museum for the exhibition of perfect Christians, but it is a school for the training of imperfect ones.—*Henry Ward Beecher*

Life presents us with an enigma which the intellect has never been able to unravel. We are not responsible for having been born; yet we are responsible for what we do. While not accountable for our surroundings or the inheritance we bring with us, we cannot escape the fact that we are answerable for what we make of ourselves and that others hold us answerable also. Here lurks a paradox saturated with frustration. Contact with the Divine personality, which has set a moral order for the world, can alone resolve this otherwise inexplicable contradiction and preserve the race from inevitable frustration at the hands of what at the human level must always remain a baffling mystery.—*Dr. Harold W. Dodds, President, Princeton University.*

For years it was my sole occupation to care for the homeless, the foodless, the frightened and the helpless. I have witnessed their sufferings in twenty nations. And when one speaks to me of war, I do not see the glorious parade of troops marching to the tunes of gay music. I do not think of great statesmen planning and intriguing in their chancelleries. Nor

do I think of those dazzling chambers where the leaders of the world meet to settle the affairs of mankind. I see the faces of hungry, despairing, and terrorized women and children. These are the real victims of modern war.—*Herbert Hoover*

At this time when so many of the world's youth are at camp training for war, it is a hopeful sign that more than 12,000 young Presbyterians have been at camp, (summer conferences sponsored by our Board of Christian Education) training for Christian leadership for a Kingdom of satisfaction and pride not only for Him but for all of us.—*From "Young People's Page," Bedford Park Presbyterian Church, New York City.*

I would always stress the spiritual rather than the political foundations of democracy. It is a recognition of the dignity of man and of his individuality, and that dignity and individuality are his as a child of God.—*Earl Baldwin, of Bewdley.*

It is a sobering reflection that the Church's failure to be more truly a supra-class society has resulted in its birthright being stolen by the Communists who not only proclaim a classless Utopia but proceed with vigor to do something (however mistaken) about it. . . . Perhaps the rise of Communism, in spite of all its unchristian aspects, should be regarded as one of God's drastic methods of judging the Church and recalling it to its own mission as a supra-class community.—*Samuel McCrea Cavert, General Secretary, Federal Council of Churches of Christ in America, at a Christian Education luncheon seminar at the General Assembly.*

Book Reviews

America in Midpassage, by Charles B. Beard and Mary R. Beard. Macmillan, New York. 1939. \$3.50.

This is Volume III of *The Rise of American Civilization*. In it the authors have done the impossible. They have presented the near-contemporary and the contemporary scene as historians would be expected to do a hundred years after the events, and they have written with the impartiality and detachment that historians are expected to exhibit. A remarkable achievement.

One word of earnest criticism must be said. The Beards ignore the part that religion plays. The words religion, church, and similar words do not appear in the index. The Catholic Church appears in connection with the Legion of Decency campaign to improve the films, for critical comment of its educational theories and for a statement of its economic views on the agrarian situation. Protestant philosophy is discussed in two sentences that report no change in the period under discussion (1924-1938). Recently, Dr. Beard listed "the humane spirit" as one of the great factors that would preserve democracy in America. How he can ignore the religious life that feeds this spirit in innumerable human experiences is beyond the understanding of one who finds in the religion of Jesus Christ the source and hope of social amelioration.—C. J. T.

The Prospects of American Democracy, by George S. Counts. The John Day Company, New York, 1938. \$3.

This book in compact form is an indispensable guide to all free spirits who wish to understand the perils that now confront American democracy and to have suggestions for a program that will provide not only an escape from present dangers but an orderly progress to a happier society.

The fundamental issue is a choice between democracy or aristocracy. An issue closely involved in this matter is the choice of bullets or ballots. Dr. Counts speaks for democracy, in the economic, social, and political fields and with equal clarity insists that "the method of peaceful change must be neither scorned nor abandoned." The nine point program that Dr. Counts advocates as sufficient to provide this peaceful change includes a renewal of faith in the democratic process, the provision for all men of the knowledge essential to freedom, the organization of the people as producers, consumers, and citizens, efficient execution of popular mandates, government monopoly of military and police powers, absolute guarantees of civil liberties, relentless exposure of political propaganda, conservation of the democratic temper, and the avoidance of war. The great agency for protecting and advancing democracy in America is education, and Dr. Counts assigns to the teachers the central task in creating at-

Best Sellers

Fiction

Grapes of Wrath, by John Steinbeck, Viking Press.

Next to Valour, by John Jennings, Macmillan.

Black Narcissus, by Rumer Godden, Little, Brown & Company.

The Web and the Rock, by Thomas Wolfe, Harper.

The Brandons, by Angela Thirkell, Knopf.

General

Inside Asia, by John Gunther, Harper.
Days of Our Years, Pierre van Paassen, Hillman-Curl.

Wind, Sand and Stars, by Antoine de St. Exupery, Reynal & Hitchcock.

Reaching for the Stars, by Nora Waln, Little, Brown & Company.

Not Peace But a Sword, by Vincent Sheean, Doubleday, Doran.

(A consensus of opinion—not a guarantee nor a recommendation.)

titudes and understandings that will facilitate the necessary social and economic changes.

The one weakness of the book is the failure to separate the religious spirit from organized ecclesiasticism, and a consequent dismissal of religion as a power for democracy with a paragraph thanking God that we have no established church in America.—C. J. T.

The Case for Theology in the University, by William Adams Brown. University of Chicago Press, Chicago, 1938. \$1.50.

This essay represents the answer of a distinguished clergyman to the statement of Dr. Robert M. Hutchins that theology is not an adequate base around which the present confused curricula of the university can be organized. In a preface, Dr. Hutchins declares, however, that the differences between Dr. Brown and himself are differences in detail and in terminology. Dr. Brown does not limit theology to the knowledge of God obtained through natural and rational processes. If he did, many theologians would take issue with him. Dr. Brown points out that neither metaphysics nor theology can create a faith that this is a meaningful world, nor present a single statement on which all will agree. But theology, however defined, adds to metaphysical thought the recognition of the supreme personality that religion calls God and faith in the processes and purposes of God which on the institutional side center around the church. Dr. Brown holds that this phase of theology is the "guiding thread by which all the complicated happenings of man's many sided life fall into pattern and plan." The author adds a number of helpful suggestions as to how the department of theology can be the organizing center of the curriculum and how religious elements can be woven into the curriculum of other departments of the university. The essay constitutes a powerful presentation

of the Christian interpretation of the university's task.—C. J. T.

Days of Our Years, by Pierre van Paassen. Hillman-Curl, New York, 1939. \$3.50.

This widely read and highly praised book will offend many readers by its frank description of scenes that the newspaper author claims to have witnessed and by the brash opinions of religion in which he occasionally indulges. There are so many things of an extraordinary sort massed together in these 500 pages that one is bound to be disturbed by the question, Can all this be true? The book deals largely with post-war Europe, and the pictures it draws are unpleasant, sometimes shocking and seldom encouraging to high endeavor or good faith. This "best seller" can be safely omitted from the list of a busy worker.—C. J. T.

Right and Wrong in an Age of Confusion, by William P. King. Abingdon Press, New York, 1938. \$2.

Standards of conduct, right and wrong, are badly blurred in the minds of most of us today. The purpose of this book, and one in which the author is highly successful, is to clarify somewhat these difficult problems and to point to practical solutions. His approach is refreshing and direct, his clear logic seasoned with humor and enriched with illustration from history and contemporary experience.

Three chapters of the book are of particular importance: First, "The Pragmatic Test," in which the writer declares the solution of the individual's problem is to be found. But his is no easy test of workability; rather he warns that in the application of the pragmatic test, truth must be sought in terms of outcomes in the spiritual and moral integrity of the individual and of the "beloved community." In the chapter on "Spiritual Imagination," Dr. King is convincing in his treatment of the first of these, the personal aspects

of the problem, while the chapter, "Mammon above God," sounds a truly prophetic note concerning the kingdom of God and its coming.

The writer's analysis of the outcomes of success as so often conceived in purely material terms, his diagnosis of the cause of lack of power in much present day preaching, and his discerning approach and courageous indictment of injustice and other forms of social sin make this book one which merits the careful thought and study of both people and pulpit.—E. G. R.

The Church and the Christian, by Shailer Mathews. Macmillan, 1938. \$2.

Dr. Mathews has rendered a vitally needed service as he subjects the church to careful scrutiny and honest appraisal. Upon the background of the Christian centuries and from the viewpoint of modern social upheaval, he traces the varying historical functions of the church and reaches an affirmative answer to his culminating question, "Are Churches Still Needed?" He is convinced that Christians need churches "to show that love is a practicable basis for social action," "for the appropriation of God through social experience," "as groups which are specifically endeavoring to appreciate and inculcate the spirit of Jesus Christ by substituting service for acquisitiveness," and "for the reason that social groups can preserve values which otherwise might be dissipated." In his chapter on "A Church as a Channel of Grace," he recognizes that individuals can be saved apart from the church, but believes that the church is the only institution which presents any reasoned basis for redeeming society. Other stimulating chapters discuss, "Churches as Moral Ferments," and "Churches and The Church," in which he holds that organic unity is not essential to the proper functioning of "The Church."—W. W. McK.

The Patriot, by Pearl S. Buck. The John Day Company, New York, 1939. \$2.50.

In this urgent and timely book Pearl Buck returns to the land and people of whom she writes with unsurpassed penetration, understanding and insight. The story begins in China in 1926. I-wan, young son of the wealthy banker Wu of Shanghai, restive under the dominant demands of family, wealth and tradition, joins the revolutionist band at the University. The revolution is betrayed and I-wan, is sent for safety to the home of Mr. Muraki, the rich Japanese merchant of Nagasaki. He marries Tama, the daughter of his host, and their new home, blessed with two small sons, is idyllic in its happiness. Then, summoned by Chiang Kai-shek himself, I-wan returns to play his part in the drama of that undeclared war in which China has achieved her first real unity against the Japanese invader.

Here is a love story as ageless as human nature itself as well as a significant and striking commentary on the history-making conflict in Asia. One closes the book with a feeling of profound admiration for the "stuff" of China and the conviction that her people will fight on unconquered "to save what is essential" in their national life.—E. G. R.

Here Comes a Candle, by Storm Jameson. Macmillan, New York, 1939. \$2.50.

New Moon Yard, a squalid slum in the heart of old London is the scene of this interesting and well written novel. A fine old seventeenth century house fallen into unrelieved decay surrounds a court on three sides. The ground floor houses a flashy night club operated by a dissolute and unscrupulous world-war captain who plans an insurance fraud, an Italian cafe-bar of which the genial Pizetti is the proprietor, a wine shop, and the shop of a hard working cabinet maker who has let his insurance policy lapse, while a motley

array of roomers crowd the upper floors. *Here Comes a Candle* is the dramatic but sordid story of two days in the lives of this diverse yet curiously related group. As we watch, they move inexorably toward the catastrophe of fire, for New Moon Yard with its dry, decaying timbers waits only the accurately placed incendiary torch or the carelessly dropped cigarette to set it ablaze. It is an oppressive tale relieved only by the inarticulate love of two young people Harriet and Randall, blossoming at last in the very ashes of disaster. But all who read it will assuredly close the book with a feeling of admiration for the work of a skillful novelist and a mistress of prose, albeit with an overshadowing sense of pathos and foreboding.—E. G. R.

Wine of Good Hope, by David Rame. Macmillan, New York, 1939. \$2.50.

Here is a story of world adventure in the modern manner which for several weeks during the early summer was given a place high on the list of "best-sellers." Its locale is the beautiful wine country of South Africa, and its hero young Tony Lemaire, the heir to Languedoc the great vineyard near Capetown, founded by his Huguenot-French ancestors. Under the pressure of circumstances, Tony surrenders to the tradition of wandering Lemaire men who leave their deserted wives to carry on the Languedoc vineyards.

The story of his wanderings is a lusty tale. It carries him and the reader the world over, reaches its climax of adventure in Spain during the recent civil war, but returns Tony at last to Languedoc and to his waiting sweetheart. *Wine of Good Hope* is an exciting book full of color and adventurous action. The writer's facile use of words is a particular delight, his descriptions of places and of the feelings evoked by them are vivid, and his characterizations are drawn with sure artistry.—E. G. R.

Wickford Point, by John Marquand. Little Brown & Co., Boston, 1939. \$2.75.

The writer of the Pulitzer Prize novel of 1938, *The Late George Apley*, has written another novel which has already excited wide interest and discussion and ably sustains his reputation as a satirist of no mean ability. *Wickford Point* is not the story of a few characters involved in tense situations and sharp climaxes but an informal, conversational narrative of the Brills, an eccentric New England family gone to seed, perhaps a hundred miles north of Boston. The book has been aptly described as amusingly ironical, as though one were sitting with cousin Jim Calder, the narrator, leafing through the family album while he tells the story of the relatives from Great Aunt Sarah to Cousin Clothilde, and with the greatest good humor points out the family failings and faults. Among the numerous portraits are types found in families from Maine to California. "Mr. Marquand," says one critic, "is shrewd and judicious. New England character was never more delicately browned."—E. G. R.

Books Received

All in the Day's Work, Ida M. Tarbell. Macmillan. \$3.50.

The Case for Evangelical Modernism, Cecil John Cadoux, Willett, Clark & Co. \$2.

Crime and Society, Nathaniel F. Cantor. Henry Holt Co. \$3.

Civilization the Next Step, C. Delisle Burns. W. W. Norton Company. \$2.75.

Democracy Works, Arthur Garfield Hays. Random House. \$3.

Designs in Scarlet, Courtney Ryley Cooper. Little, Brown & Company, \$2.75.

Albert Einstein, Maker of Universes, H. Gordon Garbedian. Funk & Wagnalls. \$3.75.

The First Five Centuries of the Church, James Moffatt. Cokesbury, \$2.

Harlequin House, Margery Sharp. Little, Brown & Co., \$2.50.

I Was in Prison (The suppressed letters of German pastors), Charles S. Macfarland. Revell, \$1.

Is It Right or Wrong?, Nolan B. Harmon, Jr. Cokesbury, \$1.50.

John Wesley, Francis J. McConnell. Abingdon Press, \$3.

Love, Marriage and Parenthood, Grace Sloan Overton. Harpers, \$2.

Radio, Music, Drama

Religious programs over the networks of the National Broadcasting Company swing into autumn schedule with four important changes during September. Dr. William Hiram Foulkes, Newark, will be heard by NBC listeners on Monday Sept. 4. He will discuss "The World As I See It." The following Monday, Sept. 11, Dr. Henry Smith Leiper, of the Universal Christian Council, will deliver an address on the same subject. Dr. Ralph S. Meadowcroft, New York City, will launch a new series of two addresses to be heard Mondays, Sept. 18 and 25, under the general theme "Can Christianity Solve Your Problems." Dr. Christopher Jeffares McCombe, New York, will return to the air Thursday, Sept. 7, and will be heard throughout the month in the series, "Timeless Truths Made Timely."

NBC devotional programs continuing through September are, Sunday Vespers conducted by Dr. Paul Sherer (Sundays, 4:00 p.m., EDST); Highlights of the Bible with Dr. Frederick K. Stamm (Sundays, 10:00 a.m., EDST); The Trail Finder with Dr. William Thomson Hanzsche (Tuesdays); The Truth That Makes Men Free, featuring Dr. Francis C. Stifler (Wednesdays); Women in a Changing World with Edith E. Lowry (Fridays), and The Art of Living conducted by Dr. Norman Vincent Peale on Saturdays at 6:30 p.m., EDST. All weekday religious programs are broadcast at 12:30 p.m., EDST.

Anthony Eden and Winston Churchill, famous British statesmen, and other important European political figures, will discuss the international situation over NBC networks beginning about the middle of September.

The 150th anniversary of the founding of the United States Supreme Court will

be commemorated in a program presented by NBC on Sunday, Sept. 24, at 10:30 p.m., EDST.

H. V. Kaltenborn, veteran CBS news analyst, received his third 1939 radio award recently when the Radio Committee of the National Federation of Press Women rated his program, "Kaltenborn Edits the News" as "The best interpretation of the news, regardless of day or hour, over a national hookup." The award was made jointly to Kaltenborn and the Columbia Broadcasting System.

Since NBC banned the advertising of alcoholic beverages over its network, an unprecedented flood of mail has poured in from housewives, parent-teacher associations, college presidents, and churches. The total number of letters commending NBC for its action represents the greatest unsolicited mail ever received at NBC in connection with any policy of the company.

Two films of great value for temperance education are available to churches without cost through the Motion Picture Bureau of the National Council of the Y.M.C.A., 347 Madison Avenue, New York. Transportation charges are paid by the exhibitor. "The Beneficent Reprobate," a four-reel film, presents the character of alcohol and the dangers of its beverage use, as seen by the scientist. "Pay Off," in two-reels deals with the economic and social effects of alcohol.

A drama of American history has been brought to the screen in "Land of Liberty" which is being presented at the New York and San Francisco Expositions. It is a fascinating cavalcade of United States history, skilfully edited from cuts of 124 films made during the last 25 years. To see it gives one a new pride in our American heritage.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of the West and East Coast Preview Committees, cooperating with the General Federation of Women's Clubs.

The Wizard of Oz (MGM) (Judy Garland, Frank Morgan, Bert Lahr) L. Frank Baum's delightful fantasy has been brought to the screen with prologue and epilogue in sepia and dream sequences in Technicolor. The spirit of the book has been caught by the players and director. Children and grownups will be delighted by this imaginative film. **Family.**

Five Little Peppers and How They Grew (Columbia) (Edith Fellows, Clarence Kolb) Margaret Sidney Lothrop's beloved child characters are brought to the screen by a well-chosen, youthful cast who play effortlessly and naturally. A wholesome story of family life, sympathetically presented. **Family.**

Goodbye, Mr. Chips (MGM) (Robert Donat, Greer Garson) One of the great films. Robert Donat's characterization of the delightful, elderly schoolmaster of James Hilton's book, makes the film as absorbingly interesting as the story. Romance, adventure, heroism, human and poignant incidents to the great qualities of an English schoolmaster are all scholarly interwoven. **Family.**

Nurse Edith Cavell (RKO Radio) (Anna Neagle, George Sanders, May Robson, Edna May Oliver, H. B. Warner) Anna Neagle and a splendid cast relive the dramatic incidents during the World War which resulted in the execution of the brave English nurse, on the charge of espionage. A chapter of history, informative and compelling. **Adults and young people.**

Stanley and Livingstone (20th Century-Fox) (Spencer Tracy, Sir Cedric Hardwicke, Richard Greene, Nancy Kelly) The story of the rescue of David Livingstone by the New York Herald reporter who risked his life in the jungles of Africa to bring back the missionary to civilization. It is brought to the screen with an authentic African background and many exciting scenes. **Family.**

First Love (Universal) (Deanna Durbin, Helen Parrish, Robert Stack) This story presents Deanna Durbin as growing up into young womanhood. A light plot but ample opportunity for Miss Durbin to use her voice to good effect. **Family.**

The Underput (Universal) (Gloria Jean, Nan Grey, Robert Cummings) A new child star, Gloria Jean, makes a promising debut in this film version of I. A. R. Wylie's delightful story. **Family.**

The Old Maid (Warner Bros.) (Bette Davis, Miriam Hopkins, George Brent, Donald Crisp, Jane Bryan) A splendid cast presents an impressive dramatization of Edith Wharton's story of mother love and sacrifice. Jane Bryan gives a sympathetic interpretation of the daughter of the unwed mother and is brought up to regard her married aunt as her parent. **Adults.**

The Star Maker (Paramount) (Bing Crosby, Louise Campbell, Walter Damrosch, Linda Ware) This picture is made notable by the first appearance of Dr. Walter Damrosch on the screen. "The Star Maker" is a vitalized biography of Gus Edwards, who launched the careers of many of the reigning stage and screen favorites of today. **Family.**

When Tomorrow Comes (Universal) (Irene Dunne, Charles Boyer) The director, John M. Stahl, has given another bit of the pathos of true life in this story in which Irene Dunne and Charles Boyer carry the leading roles with distinction. A story of modern life with its locale in New York City and environs. **Adults.**

On Borrowed Time (MGM) (Lionel Barrymore, Bobs Watson, Beulah Bondy) Death is pictured as a kindly friend in this humorous fantasy. Humor and pathos mingle to make this picture a gentle stirring of emotions. **Adults and young people.**

The Man in the Iron Mask (United Artists) (Louis Hayward, Joan Bennett) An outstanding performance by Hayward in a dual role, ably supported, makes this version of Dumas' melodrama of the court of Louis XIV an unusually fine picture, with settings and costumes matching the excellence of the action. **Adults and young people.**

Reference Materials

✓ Check Your Program—for Social Education and Action

A leaflet with the above title lists all materials published by the Department of Social Education and Action for use in the local church or community program. It is briefly annotated, contains suggestions for the use of materials in program building, and is arranged as a convenient check list and order blank. *Free*

The Social Education and Action Committee. A Plan of Action for Synod, Presbytery, Local Church. Under this title a new mimeographed guide has been prepared for the use of committee chairmen and members as they plan and carry through their programs of social education and action. It deals with the questions of organization and relationships, committee functions, methods of social action and suggestions for specific projects. A copy of this leaflet will be sent to every chairman now on our mailing list and copies will be available for local church or other committees as they may be formed. *Free*

Christian Action on Social Problems. A Guide to Adults in the Church. While addressed particularly to adults this pamphlet is equally serviceable to groups of young people. It outlines the basis of Christian Social Action, lists problems calling for action, discusses Christian action as a part of the program of the church and suggests how to proceed with organization for work and leadership. A bibliography and other useful materials are included. Every committee or group concerned with social issues will find this a most useful tool. *15 cents*

Two Social Progress Leaflets. Two new leaflets have just come from the press to this series for general distribution. Both deal with questions on which clear thinking is needed. They should be widely distributed and are priced accordingly. *50 cents a hundred*

Democracy and Industry, by William B. Dickson. The writer of this leaflet who knows industry as worker, shop superintendent and executive, declares that industrial democracy no less than political democracy is essential if our democratic government is to survive. (See article page 5.)

The Titanic Two-fold Challenge, by John Alexander Mackay. In this condensation of an article published recently in the *New York Times Magazine*, Dr. Mackay holds that freedom of religion and democracy are today linked as never before and that where freedom of one is denied the other is soon lost.

Pamphlets from Other Sources. The pamphlets described below are brief, well written and popular in approach. They should be widely read and are prepared to meet the need of clear, factual, dependable statements of current issues in convenient pamphlet form. Please order as indicated:

(From the *National Peace Conference*, 8 West 40th Street, New York, N. Y.)

Building the Third Reich, by John deWilde, a member of the research staff of the Foreign Policy Association, the most recent World Affairs Pamphlet, analyzes Germany as the writer saw it during an eight months stay last year. Central Europe is again a focal point of world interest. To comprehend the reasons for Germany's

aggressive foreign policy, an understanding of the psychology of the German people and economic and social conditions within the Reich is necessary. 25 cents; study kit 25 cents

Germany's Controlled Economy. by John deWilde, a Foreign Policy Report published last March, contains a more detailed study of economic conditions in Germany. 25 cents

The Quest for Empire. by William Consuelo Langsam, a Foreign Policy "headline book" outlines the historical development of colonial empires and discusses the arguments for and against a reapportionment of colonies. 25 cents; study kit 25 cents

Pan-Americanism. Can We Win It? by Hubert Herring. Traces relations between the countries of North and South America and suggests means of strengthening Inter-American solidarity. The pamphlet includes study questions and a bibliography. 15 cents

America and the Refugees. by Louis Adamic, a discussion of the ability of the United States to assimilate European refugees. 10 cents

Refugee Facts, a survey of the place of the refugee in American life prepared by the American Friends Service Committee. 15 cents A study kit including these and other useful material—25 cents

(From Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York.)

Cooperatives in the United States —A Balance Sheet, by Maxwell S. Stewart. Written in response to the growing popular interest in the cooperative principle and its practical application in America. It seeks to answer such questions as: Why do people join "co-ops?" Are they "socialistic?" Does the movement offer a "middle way" for America? 10 cents

Toward a Healthy America. by Paul deKruif. One of America's most popular writers on science and medicine deals with the causes of much needless illness and death and the building of a healthy America. 10 cents

What Makes Crime? by Winthrop D. Lane. The startling prevalence of crime in America demands a more intelligent and widespread understanding of the problem. The making of criminals, the personal and social causes of crime and the responsibility of American citizens are briefly but helpfully discussed. 10 cents

Christian Education Leaflets. **POWER IS GOOD IF—?** is a photographic study of college life and activities. The booklet shows how 53 Presbyterian colleges throughout the country train those who are to be tomorrow's leaders and inspire them to dedicate their intelligence and their talents to the service of a better world. For your copy write to Sesquicentennial Fund for Christian Education, 501 Witherspoon Building, Philadelphia, Pa.

Free

RALLY DAY, 1939. "Growing in Christian Faith—Life—Service" is the theme for this year's Rally Day to be observed Sept. 24. New this year is an illustrated leaflet for distribution on Rally Day. Written especially for children, the leaflet shows how Christian Education ministers to the individual in every stage of his development, and helps all who read it to understand the work which will be furthered through Rally Day offerings sent to the Board of Christian Education. Leaders are reminded that the materials which are free may be ordered now from Presbyterian Book Stores.

S. E. A. Bulletin

With this issue of **SOCIAL PROGRESS**, the editor not only lays down his pen but also the responsibilities of directing the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church. He does so with regret that grows all the keener as he calls to memory the young and enthusiastic spirits among the Presbyterian clergy who are serving as chairmen or as members of presbytery and synod committees on S. E. A. Some of them he has never seen, and some he will never see again. But all of them have rendered valiant service in the most difficult phase of the Christian ministry today. The editor-director salutes them as fellow workers in an educational and social task which, if it is not well done and pointed towards constructive social action now, will leave the church in that vast social brotherhood which America is to become, merely the relic of a gospel that has found new forms to express its undying love of men. Let not the passing of this servant from this office affect the on-going of this work.

The friends of this department are entitled to know what persuades the editor-director to resign. The fact is that he could not resist the call to return to a college campus in an administrative capacity. For twenty years he served in four colleges and universities. When Macalester College, in St. Paul, Minnesota, extended the call of the presidency to him, a thousand memories of young lives he had known and a thousand hopes for other lives to be known led him to accept a task of great responsibility but also of great promise. At the college level, he hopes to aid in an educational program that in ultimate purpose and outlook will not differ greatly from the purpose of the Department of Social Education and Action. That purpose is to aid Christians in

applying the principles of the Gospel of Christ to all the social and personal problems of life. A cordial invitation is extended to all who read these lines to visit Macalester College from time to time and see how this purpose goes forward on a college campus.

Suggestions for S. E. A.—From New York Committees on S. E. A., at their annual conference at Auburn Seminary, these suggestions come to our fellowship:

Have panel discussions in various churches.

Have church members go into other civic groups and bore from within with Christian social education.

Have the local rabbi and the priest speak in our church.

Have fraternal delegates to unions.

Have presbyterial representation on presbytery committees. Give the women a chance to serve.

Organize an employment service—the church secretary acting as an aid to the employment service.

Send S. E. A. committee members in groups to speak in lukewarm churches or where the pastor is lukewarm.

Hold a luncheon meeting at presbytery or a special hour of discussion at presbytery to interest lukewarm ministers.

Cooperate with government agencies that are helping society. Find out what government agencies are doing and how churches can help.

Use board of deacons as the S. E. A. committee.

Get a friendly man in every church, even though no formal S. E. A. committee is organized.

Friends of Revision—Be sure to note the important statement printed on page 15 of this issue. If you have not already done so, write this office your authorization to sign this statement to the church. Then push actively at the fall meeting

of presbytery for the adoption of the proposed overture. The responsibility is yours to see that a vote is taken and a report made to the Stated Clerk of the General Assembly. The revision failed by only 15 votes in 1938-39. There must be no failure this time.

Do We Believe in S. E. A.?—The fundamental question that this department must insistently present to the churches is whether the churches believe in what the General Assembly has said and has done. The retiring director has had an unusual experience in this matter. As a layman in college work, he found no criticism of his oft-times feeble efforts to stand for Christian principles on public issues. As a board secretary, he faced continual questioning as to whether his advocacy of these measures was a proper part of the church's mission.

If the Presbyterian Church does not believe in an educational program that will attempt to understand how the Gospel of Christ can be applied today to the social, economic, moral, racial, and international problems of our time, it should have the courage to say so, and those who cannot understand Christianity apart from its social meaning can find another fellowship to sponsor them. But if the Presbyterian Church believes in this cause, it must not shunt this department into a ten minute *pro forma* report at a presbytery, or a subcommittee of a busy standing committee of a synod (it is still less than that in the largest synod of the church, Pennsylvania). It must not leave these tasks to its youngest (often its most gallant) spirits. This department must have access to the greatest churches as well as to the least, and it must have the outspoken support of the leaders in synod and presbytery.

If the church puts the advocates of the social gospel too much on the defensive, the advocates of a socially significant Christ may be driven (as in the past) to put the church on the defensive. This

must not be. We have but one Gospel, but it reaches through the individual heart into the heart of society. That all of us may ever see this inseparable relationship has been the ruling principle of this department through the past three years.

May the Grace of our Lord Jesus Christ be with you all. Amen.

Sincerely your friend,
Charles J. Turck.

Calendar of Events

- Sept. 3 or 10—Labor Day Sunday
- Sept. 24—Rally and Promotion Day
- Sept. 24-Oct. 1—Religious Education Week
- Oct. 1—World Wide Communion Sunday
- Oct. 15—Christian Home Sunday
- Oct. 29—Reformation Day Sunday
- Oct. 29—Temperance Sunday
- Nov. 5—Armistice Day Sunday
- Nov. 11—Armistice Day
- Nov. 19—Men and Missions Sunday
- Nov. 19—Thanksgiving Sunday
- Nov. 23—Thanksgiving Day
- Nov. 26—Stewardship Enrollment Sunday
- Dec. 10—Universal Bible Sunday
- Dec. 24—Christmas Sunday
- Dec. 25—Christmas Day
- Dec. 31—New Year's Eve (Sunday)
- Jan. 1-7—Week of Prayer

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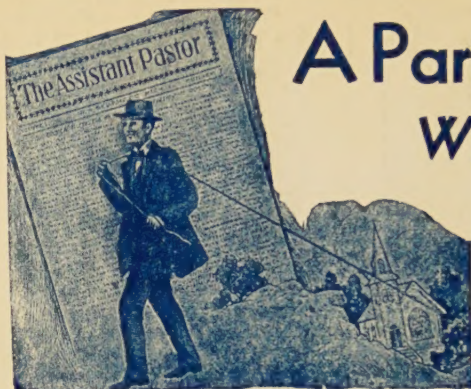


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